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CHARLES SCHLAGER.

..SCRANTON CHURCHES..

MISS S. C. KRIGBAUM, Editor.

ANSHE CHESED.

Rev. J. Fenerlicht, Liuden Street Min-

In 1854 only four Jewish families were living in Scranton. In 1858 the number had increased to sixteen families, when had increased to sixteen families, when they organized a society and called the same "Anshe Chesed, (Men of Grace.") Services were held in a private resi-dence on the Sabbath and on all holidays. Dr. Cohen was the first minister. In 1861 with a membership of about twenty families the society concluded to form a regular congregation. Appli-cation was made in the Luzerne county courts for a charter and on Jan. 7, 1862, the congregation was duly incorporat-

Meanwhile services were held in the Alhambra hall, on Lackawanna avenue. Ln 1865 the lot on Linden street was bought and the present temple was be-gun in 1866. The corner stone was laid under the auspices of the Masonic Fra-ternity. R. Lamberton, esq., of Harrisburg, acting as general manager, assisted by E. P. Kingsbury. The min-ister of the congregation, Rev. Fisher, acting as chaplain. In the spring of 1867 the temple was dedicated by Rev. Dr. I. M. Wise, of Cincinnati. In 1890 the temple was enlarged and has now

eighty-eight members.

Deborah Aid and Benevolent society was started in 1871 by the ladies of the Hebrew congregation, of Anshe Chesed, the objects are first to assist one another in cases of sickness also to relieve the poor and needy. The members them-selves, however, never demanded monetary assistance, so that the society de-votes itself mostly to works of charity and benevolence, It has done excellent work caring for the sick, and relieving the poor and needy. It has a regular relief committee, whose duty it is to visit all cases, and render necessary relief. It has spent thousands of dollars for that purpose.

This society is an auxiliary to the synagogue, has done good work in beautifying the synagogue and ceme-tery belonging to it. It has about fifty members. Owing to the great influx of Russians it was found necessary five years ago to extend benevolent work and an organization was formed known as "The Ladies' General Relief society." The members have done a great amount of personal work. By visiting the homes of these people they secure employment for those unable to get it, also see that the children are properly clothed and sent to school, besides giving as much towards the support of the familles as their funds allow. One of the objects of this societly is to try to make these people self-supporting, and the success met with in many cases has been very

Woman's congress held at the

and philanthropic pursuits.

The council has representatives in many parts of the country. A branch organization was formed in this city

that comes to their hands in parish work, in city charitable work and in the wide field of missions.

It would be an omission to close this two years ago and the special aims have been in establishing a kindergarten an industrial school and a literary so-

kindergarten has been doing splendid work and has been doing splendid work and has been made a branch of the Scranton Free Kindergarten association. The industrial school is also encouraging and the girls take great pride in what is accomplished.

MRS. J. R. COHEN.

MRS. M. BROWN.

(There are three other synagogues in Scranton, the Russian and Polish, one on Penn avenue, under the charge of Nathan Druck, cantor; and two Hun-garian ones on the South Side, the sec-ond but recently established, in care of N. Edelman, cautor. These have each a Beneficial and Literary society. for their younger members, bringing them into closer understanding of the American life of which they now form

THE EPISCOPAL CHURCH.

The earliest service of the Episcopal church in Scranton was held in 1843. The second was held by Rt. Rev. Alon-zo Potter on August 29, 1848. On Aug-ust 5, 1857. St. Luke's church was organized, Rev. John Long, who had been officiating as missionary, becom-ing its rector. The corner-stone of its first church building, on Penn avenue, was laid April 19, 1853, and the edifice was consecrated on Nov. 17, of the same vegs by RF Rev Alonze Potter. In 1884 was consecrated on Nov. 17, of the same year by Rt. Rev. Alonzo Potter. In 1865 ground was broken for the present church building; its corner-stone was laid Oct. 9, 1867, by Bishop Stevens, and the first service in the completed edifice was held on July 2, 1871.

St. David's church, West Scranton, was established in 1858 by Rev. John Long. Its services were discontinued for a time after the Civil war, but were renewed in 1870. The first church of

for a time after the Civil war, but were renewed in 1870. The first church of this parish was destroyed by fire in 1887. The corner-stone of the present church was laid Oct. 22, 1890.

The Church of the Good Shepherd, Green Ridge, was begun as a mission on July 12, 1868, and fully organized as a parish on Nov. 29, 1868, Rev. John Long being its first rector.

St. Mark's Mission church, Dunmore, was started in the summer of 1890 as

St. Mark's Mission church, Dunmore, was started in the summer of 1890 as St. Luke's Dunmare mission by Rev. H. C. Swentzel, then rector of St. Luke's parish. Under the fostering care of Rev. A. L. Urban, assistant rector of St. Luke's, sustained by the present rector, Rev. Rogers Israel, and by St. Luke's vestry, the mission grew rapidly. Rev. Mr. Urban took charge March 1, 1894. In June 1895, ground was broken for the chapel and parish house, the corner-stone of which was laid on July 17; the mission having been formally named St. Mark's in anticipation of its acquiring full parish status in an early, future. On Oct. 13, 1895, the new building was blessed and dedicated, and the congregation entered into full possession of its beautiful new home. In connection with it St. Luke's has also begun a mission at Olyphant. begun a mission at Olyphant.

It has been suggested that the first issue of the Woman's Paper would be incomplete without some account of woman's work as it has been developed in the origin and progress of St. Luke's church. Starting from very small beginnings, the majority of the members being women, it was evident from the first that the prosperity of the ormani-

work and talk there followed fairs and festivals, large and small, for the suc-cess of which every woman's home in-terest was temporarily put aside. By skillful management and no small financial ability \$5,000 was accumulated and applied toward the building and furnishing of the beautiful church now

occupied by St. Luke's congregation.

The building finished, thereafter the same busy hands and brains turned their attention to the growing city's need of charitable work.

A Woman's Guild was organized, committees were appreciated for visiting. committees were appointed for visiting the sick, helping the poor and welcom-ing strangers, to which have been ad-ded those on hospitality, on Sunday school work, on the Hospital, on the In-dustrial school, on St. Luke's kinder-garten, the one that works as the centre arten, the one that works as the centre of the parish work for the Woman's Auxiliary of the Church's Foreign and Domestic Missionary society, the one forming the now well-known Needle-work Guild, and others, all actively em-

ployed.

One of the best works, successfully inaugurated, is the establishment of the Free Kindergartens on the South Side, which gather in from the street, children too young to be admitted to the public chools. In connection with the kinderstreet. dindergartens mothers' meetings are held for the encouragement of worn-out, despairing mothers. Only those who know can understand the effect of who know can understand the effect of the steady grind of daily labor upon the mind and body of overburdened mothers. No one can calculate the good accomplished by the Industrial school with its various departments sewing, mending, cooking, housekeep-ing, during the six winters through which it has now been held. Furnishwhich it has now been held. Furnishing and conducting a summer home for invalids, provided by the Men's Guild is another item added to the list and the providing of food for use for the many hundreds taken by the Men's Guild on the annual Free Excursion, also the serving of it at Lake Ariel.

The committee on missions, now lead-

ing the Parish work of the Woman's Auxiliary has for many years made large contributions in money and in boxes for missionaries. In this they have also the aid of the Girl's Friendly society which takes special portions of the mission field to aid. The Guild of St. Hilda is chiefly occupied with hospital and home mission work, besides its duties as an "alter guild" in em-broidery and care of the altar linen. The Girl's Friendly society also sus-tains the Room for Shelter for friend-less girls and women temporarily stranded in the city, and makes many scores of garants anyually for the scores of garments annually for the hospital. It also ministers weekly to the old ladies at the Home for the Friendless, and has other special work. The Woman's Guild of St. Mark's, that of the Church of the Good S World's fair in Chicago, 1893, a national council of Jewish women was formed for the purpose of extending literary and all doing actively and carnestly all that comes to their hands in parish

article without a word of praise for those "who have borne the burden and heat of the day" from the very beginning of the parish. Strong under diffi-culties from first to last, their earnest spirits have led the way, guiding, inspiring and encouraging the faint-hearted. They will work while the day lasts and the day is always long for the Willing Worker

MARION M. WARREN.

ROMAN CATHOLIC CHURCH.

The history of the Catholic church in Scranton is so interwoven with the city's existence that a record of one without an inclusion of the other would be incomplete and unsatisfact tory. The city's marvelous growth and development have made extraor-dinary demands upon the resources of the church and all have been met. The first Catholic church within the present limits of the City of Scranton

was situated at what was known as Fellow's corner, on Division street, in the Hyde Park section of the city. This was in 1848. It was then merely a mis-sion church and Father Pendergast drove down from Carbondale every Sunday to say mass. In that year, the Lackawanna Iron and Coal company donated a plot of ground in the Twelfth ward to the Catholics for church purposes. It was finished in 1849 and Reverend John Laughran be-came the first resident pastor of the Scranton parish. The building was of frame structure and but 25x35 feet in

The congregation grew so rapidly that in 1852 Rev. James Cullen, who had succeeded Father Laughran in the pastorate, began the erection of a more modern frame building at the corner of Franklin avenue and Spruce street. This church was 45x96 feet in size, Rev. Moses Whitty succeeded Father Cul-len in 1854, and, in that year, com-menced the erection of the first Catholic church in Dunmore, of which Reverend Edward Fitzmaurice became the first pastor. The Catholic population multiplied so rapidly that in 1853 another church was built to supply the spiritual necessities of those Catholics

residing in Providence.
Shortly after this time, Scranton's period of marvelous growth began, and in 1864 the Catholic population had so increased that Father Whitty determined upon the erection of a still larger church for the central portion of the borough of Scranton and a further sub-division of his parish. In accordance with this determination, the corner stone of the church of St. Vincent de Paul was laid in the fall of 1857. de Paul was laid in the fall of 1865. This edifice was situated at the corner of Wyoming avenue and Linden street and occupied the ground on which St in fact, for the most part, the same building which bears the name of St. Peter's cathedral. The old frame church was moved to Hyde Park, where it did duty until 1883, when St. Patrick's church was built. Right Reverend William O'Hara

was, until July 12, 1868, pastor of St. Patrick's church, Philadelphia. On that date he was consecrated Bishop incomplete without some account of woman's work as it has been developed in the origin and progress of St. Luke's church. Etarting from very small beginnings, the majority of the members being women, it was evident from the first that the prosperity of the organization must depend largely upon their energy and activity. The first plan adopted looking toward mutual aid was the old-fashioned mite society, formed 1851. Out of this grew the Sewing lety, equally old-fashioped, for in the days every woman sewed; all the was consecrated Bishop of Scranton by Rt. Rev. Bishop Wood, and he immediately left for his new charge. The rectors of St. Peter's cathedral up to the present time are: Fathers Hennessy, N. J. McManus, W. J. Dunn, R. McAndrews, Moylan and O'Reilly. Father O'Reilly is the present rector. The elevation of Rev. M. J. Hoban to the bishopric of Alalis and the coadjutorship of the diocese of Scranton is so recent that it is unnecessary to detail it at this time, The congregation of the cathedral parish, at this time, numbers about

two thousand families. Besides St. Peter's cathedral, there now are in the city of Scranton St. Patrick's church and St. John's (German Catholic) on the West Side, St. John's, St. Mary's (Cerman Catholic), Sacred Heart.(Po-lish Catholic,) and a Greek Catholic church on the South Side, St. Aloysius chapel (Italian Catholic) in the central city, two Lithuanian Catholic churches and Holy Rosary church in Provi-dence. An estimate approaching prob-ability is impossible because of the in-sufficient data at hand.

The church societies are all of large The church societies are all of large membership and all of them have charitable clauses embodied in their constitutions and by-laws. The association known as the Sacred Heart society is probably the largest of these, its membership being considerably in excess of 5,000. The society of St. Vincent de Paul is organized solely for excess of 5,000. The society of St. Vin-cent de Paul is organized solely for charitable purposes and that its aims are accomplished, hundreds of poor families may testify. St. Joseph's Foundling Home, St. Patrick's Orphan Asylum and the Home of the Good Shepherd are important charitable in-stitutions, which have been erected by the wise and benevolent policy of the good bishop. Besides these societies and institutions there are others having the education of youths as their object. These comprise the several orders of nuns and the convents, paro-chial schools and the college of St. Thomas of Aquin.

As stated in beginning of this article, these things have not been accom-plished without much labor, perseverance and energy. For their complete-ness and for the good which has flow-ed from them, credit and honor is due to the conservatism, foresight, wisdom and personal sacrifice of the aged and beloved Bishop Rt. Rev. William O'Hara and to the zealous band of clergymen who unhesitatingly followed where he led.

MRS. WILLIAM KELLY.

(The work of the Ladies' Auxiliary of the St. Vincent de Paul society will be found on the Philanthropies and Charities page.—Ed.)

METHODIST CHURCHES.

The doctrine of Methodism were dif-fused in this valley as early as 1786. It had but a feeble recognition until 1793. Among the earliest emigrants from Connecticut to Wyoming was An-ning Owen, who began to preach the doctrine of Methodism in 1787. He of-ficiated in the double capacity of black-muth and exhorter for a time, and then ilciated in the double capacity of black-smith and exhorter for a time, and then became a circuit preacher of wonderful power. William Colbert probably preached the first sermon at Capouse, the home of Samuel Taylor was a preaching place as was also that of John Vaughn. Meetings were occasion-ally held in log houses and cabins along the stream, where the poor, penniless the stream, where the poor, penniless preacher tarried all night. Small school houses were afterwards used. In June, 1841, funds were solicited to build a meeting house. It was completed in 1842, and stood for years on the cor-ner of Lackawanna and Adams ave-nues. This was the first church built in Lackawanna valley. It accommodated about sixty people and was used also by Presbyterians. The first regu-larly stationed pastor was Rev. A. H.

At the Wyoming conference held at Binghamton July 2, 1856, Rev. George Peck was appointed pastor, at which time the church had forty reliable mem-bers and an equal number of nominal ones. A new lot had been secured on Adams avenue, and on July 19, 1856, the basement of the new church was com-pleted and Rev. William Wyatt (then presiding elder) dedicated it to the wor-ship of God. One hundred and fifty dollars was received on that day. This dollars was received on that day. This was not very encouraging, but the close of the year showed some signs of progress. The missionary society gave \$400 and the people raised \$160, making a total of \$560 for the support of the pastor. In September, 1858, the Adams avenue brick church was completed and dedicated by Rev. Pennell Combe, of Philadelphia. In 1879 the church was enlarged at a cost of \$12,000 and dedicated enlarged at a cost of \$12,000 and dedicat-ed Jan. 24, 1880.

In 1891 this property was sold to Clark & Snover, who were given possession immediately. This necessitated the building of the tabernacle, which was erected at Mulberry and Adams ave-nue, where the congregation worship-ped during the erection of Elm Park church. This was twice destroyed by fire before completion. It stands as a monument to the progressive Methodism of this generation. This church sustained Asbury church at Green Ridge, Court street church at Park Place, and John Rogers' Memorial on the South Side, until they became separ-ate charges or self-supporting. It has

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As this is only one department of this immense business, the price to his coming was due the foundation of First Baptist church of Scranton, which was established Sept. 12, 1849, with twenty-three constituent members. The church now numbers 274. In connection with the church there is a Sunday school of 250. It also sustains a Baptist Young People's union, Ladles' Ald, Woman's Home and Foreign Missionary societies, Willing Workers and Flower and Fruit society for the younger girls. Rev. 8. F. Mathere is

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at present a mission church at Little England. A smallclass of Methodists held prayer meetings and class meeting in Hyde Park as early as 1818. In 1857 they were still holding meetings in school houses but decided to erect an edifice and a parsonage which they did in 1861. On Feb. 15, 1869, it was destroyed by fire. It was rebuilt and dedicated Feb. 22, 1873, as the Simpson church. The Hampton Street Methodist church, now self-supporting, was once a mission of Simpson church.

The First Providence Methodist church was built in 1833, but before its completion, on July 3, 1834, a tornado

church was built in 1833, but before its completion, on July 3, 1834, a tornado struck it and so completely demolished it that the congregation never rebuilt this edifice, but continued to worship in school houses. Preaching services were held once a month. The same minister preaching at various points in Scranton. The present Providence church was built and dedicated April 1, 1853.

1, 1853.

The German Methodists organized a society in 1855 and held services in private houses until the English Methodists, having completed their brick church, on Adams avenue, vacated the church, on Adams avenue, vacated the small wooden structure and sold it to the German society. They secured a desirable lot, corner of Adams avenue and Vine street, and moved the building on it. They continued to worship in it until 1873, when the edifice they now occupy was completed and dedicated. They are a flourishing church of which the South Side German Methodist church is a branch. They also sustain a mission at Petersburg.

The African Methodist Episcopal church was organized in this city in 1870 by Rev. N. W. Evans. At the time of organization meetings were held at Mrs. Mary Merritt's house, afterward at the Young Men's Christian associa-tion rooms. From there they went to a room over the Boston store. After meeting here for a time they rented the old church on Mifflin avenue. They next bought a place on Penn avenue but finding the price too high they sold the property there and bought, and built on the present site, Howard place. The church was built during the pastorate

church was built during the pastorate of Rev. W. H. Pride in 1885. The following are the names of those The following are the names of those who were in the organization: Catherine Patterson, Belevedere Cole, M. Miller. R. Smith, Annie Lee, Mary Merritt, John McGrew, Mrs. P. Howard. The first trustees were: A. Lee, John Stevenson, Wiley Cole, John Wilson. At present the membership numbers 100, with C. A. McGee as pastor.

THE PRESBYTERIAN.

Our church might be said to have been an embryo state less than half a century ago in this valley. Among Rev. N. G. Parke's reminiscences is the following pen picture of an early congregation which may not be amiss in this place, and it certainly will suggest some striking comparisons. "The gest some striking comparisons. "The congregation was seated in a barn, the men and women on board seats arranged on the threshing floor, while the ranged on the threshing floor, while the younger men and boys occubied the first tier of girths with their feet dangling in mid-air, mostly without shoes. The preacher had a chair and a stand on which lay a Bible and hymn book. Many of the people had come several miles in lumber wagons, some of them drawn by oxen." No wonder these people were tardy about erecting houses of worship. They were scattered, by no means rich, each and all trying to make homes in the wilderness and swamps of a new country. On and swamps of a new country. On April 29, 1851, the First Presbyterian church of Scranton commenced the building of its home and, on Nov. 26 following the bell was put in place which ever since has called the congre-gation to worship. Two or three years gation to worship. Two or three years earlier this organization had been formed with seventeen members, eight men and nine women. This little band of Christians worshipped for a time in an Odd Fellows' hall for which they paid the sum of twelve dollars a year rent. Our oldest churches—the First church and the Providence church. church and the Providence church-must have watched with great interest the springing up about them of an off-spring well worth boasting of. The Providence church, happy and prosper-ous in its beautiful new home has sent out the Green Ridge church, now as big as its mother, and within the past few years the Dickson mission has so grown as to be almost an independent church, and it is now housed in a new and substantial chapel.

The First church gave life to the Second church which in its turn has now a new mission chapel on New York street. The First church is about to build a new chapel for its Cedar avenue mission and has a large and flourishing Italian mission. The Hick-ory street church, the Sumner avenue, the Washburn street churches all possess stately new homes with fine equip

ments.
Mention must also be made of the Dunmore church. In all these churches are the "Woman's Home and Foreign Missionary societies, the Young Peo-ple's Guilds of various kinds, the Chilor various kinds, the Christian Endeavor societies, etc. Some of these work among the Italians and Slavs; some support missionaries, teachers and pupils abroad. The poor whites of the South, the Indians of Alaska. teachers in Mexico, the swarthy blacks of Africa, the Syrians, the Chinese-are reached by Scranton Presbyterians MRS. W. HULSLANDER.

The German Presbyterian church of Scranton, Pa., was organized 1854. The first house of worship was erected 1857. The corner-stone of the present stone The corner-stone of the present stone structure was laid Sept. 4, 1887, the dedication took place Dec. 2, 1888. The present church membership numbers over 400 families. The Sabbath school membership is 500. The Ladies Aid society has 187 members. The Young People's Union has about 75 members. The present pastor is Rev. William A.

BAPTIST CHURCHES OF SCRANTON.

Baptist history in Scranton had its beginning in the year 1794, when Rev. William Bishop, a Baptist minister, set-tled here. Under his labors many were tled here. Under his labors many were converted and united with the Baptist church at Pittston, which was known in 1802 as the Providence and Pittston church, embracing all the Baptists in this region.

In the fall of 1833 Rev. W. K. Mott began his labors in this valley and to him we owe the first permanent establishment of Baptist worship in this

city.

To his coming was due the founda-

workers and Flower and Fruit society for the younger girls. Rev. S. F. Mat-thews is the pastor.

The First Welsh Baptist church was organized in 1849 with a membership of 18. In 1855 it numbered 67 and a church was erected and dedicated, the sermon being preached by Rev. Isaac Bevan,

D. D.
In 1864, 26 members were dismissed from this church to form the Providence Welsh Baptist church.
The Jackson street Baptist church was organized June 14, 1871, with seven members. The membership now numbers 380. In connection with the church there is a Sunday school whose average attendance is 350, a Ladies' Ald society, a Woman's Missionary society, a Fidel. a Woman's Missionary society, a Fidel-ian society and Baptist Young People's

union.

The first meeting looking toward the organization of the Penn Avenue Baptist church was held May 28, 1859 at the home of Nathaniel Hallstead, but preparations were not fully effected until Aug. 22, 1859, when it was established with a constituency of 25, eighteen of whom were from the First Baptist church.

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Rev. Theophilus Jones, of the First Weish Baptist church, conducted the first services of the church, which were held in Odd Fellows' hall and later in Washington hall. The Sunday school was begun in 1859; the church united with the Abington association on Sept. 29, 1859, and on Nov. 1, of the same year Rev. Isaac Bevan, D. D., became its first pastor.

its first pastor.

The total cost of the four lots of which the church property now consists

was \$6,100.

In September, 1865, the church began its worship in the lecture room of the new edifice, which was completed in Nov. 1867.

Nov. 1867.

In September, 1872, during the pastorate of Rev. W. P. Hellings, the First German Baptist church was organized with a membership of 62 who were dismissed from the Penn Avenue church. The church numbers 85 and the Sunday school 100. The societies connected with the church are the Young People's Society of Christian Endeavor. King's Daughters, King's Sons and Women's associations. Rev. J. C. Schmidt is the pastor.

The Pittston Avenue mission was also begun in 1872, with J. C. Highfield as superintendent.

During the pastorate of Rev. David Spencer, D. D., the North Main Avenue Baptist church was established. For a year this church was sustained as a mission of Penn Avenue church but July 12, 1886, it was made independent. It began its career with a membership of 70; it now numbers 231 members. The auxiliaries of the church are a Sunday school of 300 members, a Young People's Society of Christian Endeavor and a Junior Christian Endeavor. The church is unincumbered. Rev. W. G. Watkins is the efficient pastor.

The Green Ridge Baptist church was organized Sept. 23, 1892, during the pastorate of Rev. W. G. Partridge. In March, 1893, Rev. W. J. Ford became the pastor. Connected with the church March, 1893, Rev. W. J. Ford became the pastor. Connected with the church are a Sunday school, Ladles' Aid, a Baptist Young People's union, a Juven-ile Mission band, which supports a na-tive preacher in India, a Mutual Im-provement society, and a Missionary society which is composed of men and women.

The Dudley Street Baptist church of Dunmore was organized Sept. 4, 1884, with a membership of 52. The present membership is about 80. Societies connected with the church are the Christian Endeavor, Junior Christian Endeavor, Ladies' Aid and Sunday school. deavor, Ladies' Aid and Sunday school. The pastor is Rev. A. B. O'Neal.
The societies connected with the Penn Avenue church are the Woman's Home and Foreign Missionary society, the Missionary Aid, Young Ladies' Mission band, which meets regularly every Saturday, a King's Daughters society, Young People's Society of Christian Endeavor, the Dorcas society, whose object is to prepare garments for the worthy poor of any or no creed, the Sunday school which numbers over 700 Industrial school members and the In-

Industrial school members and the In-dustrial school. The last mentioned is one of the most interesting departments of the church work, and is under the guidance of Miss Krigbaum. This school numbers 125 members. Its sessions are held each Saturday afternoon. The children are taught all kinds of sewing as well as kitchen-garden work. This school differs from most industrial schools in that the garments made are nearly all sent to some more needy field, thus teaching the children to work for others. Garments have been sent to the Indians, Mexicans and to for-eign shores, besides those given to the

cign shores, besides those given to the needy in this city.

Not the least in importance, though the last mentioned, of the work of the church, is that performed by our faithful and earnest church and Sunday school missionary, Miss S. C. Krigbaum. Many words might be written in regard to it, but words are empty and convey no idea of the noble work convey no idea of the noble work that is accomplished in her quiet, mod-est way from day to day amid the want and poverty of this great city. The monthly reports give a few cold figures, but time alone, can reveal the depth of

her labors.
NINA MURPHY LLOYD.

The Tenth Baptist church (colored) was organized March, 1896, with a small membership, but with fair prospects for the future, with God's help Its history lies in the future. It holds a Sunday school and has preaching service every Sunday, in a hall, No. 117 Wyoming avenue. Pastor John Evans, of Wilkes-Barre, preaching.

LUTHERAN CHURCHES IN SCRANTON.

Lutheran services were first conducted in this city by Rev. Mr. Reichert, pastor of Zion's German Lutheran Philadelphia, who preached at irregular intervals in the old public school house and North Main aveune and Parker street, Providence, nearly sixty

years ago.
The ministerium of Pennsylvania began missionary operations in 1859, by sending Rev. Nathan Jaeger, of Bethle-hem. Mr. Jaeger rented "Schlager's Hall," corner Lackawanna and Washington avenues, and here he preached as often as possible, for about one year. The highly esteemed pastor of Zion's German Lutheran church, Miffin avenue, the Rev. P. F. Zizelmann, was the first Lutheran pastor to locate in Scranton. Mr. Zizelmann succeeded Mr. Jaeger. He arrived from San An-tonio, Tex., May 18, 1860, organized Zion's Aug. 19, 1860, and still continues to minister to this people, honored by all citizens and beloved by his parish-

The first effort to organize an English Lutheran church was made by Rev. D. M. Henkel, D. D., of Stroudsburg, in 1865, but with no permanent results. In order to facilitate the introduction of English services an English Sunday school was organized in Zion's, in 1870. Rev. E. M. Smith, of Philadelphia, undertook to organize an English congregation in 1880, but it was not until the organization of Trinity church, 1882, by Rev. M. L. Zweizig, that the English work took permanent root. In conse-quence of this long delay many English Lutherans united with other denomina

Trinity congregation has, under God in a quiet way, and in the face of great difficulties, made a commendable rec-ord of parish work. St. Mark's English Lutheran church, Woshburg street, corner Fourteenth

Washburn street, corner Fourteenth, was organized as a mission by Rev. Edwas organized as a mission by Rev. Ed-win Lunn Miller, of Trinity, in 1891, Rev. A. L. Ramer, Ph. D., the pastor, is succeeding so well in this field that it will be necessary soon to build a new church to accommodate the increasing

number of worshipers.

St. Paul's, another mission of Trinity, was organized by Rev. G. M. Scheidy in 1894. The old Park Place Methodist Episcopal church building, on Short avenue, North Scranton, is used as a place of worship. This convergation is place of worship. This congregation is now without a pastor, but the Wilkes-Barre conference, at its last meeting. decided to make arrangements for plac-ing a permanent pastor in this impor-

In 1860 Rev. Zizelmann began preaching in the Petersburg public school house. In 1868 he organized St. Peter's house. In 1868 he organized St. Peter's German Lutheran church, and in 1869, the brick church, corner Ash street and Prescott avenue, was erected. The Rev. J. W. Randolph, the present pastor, is succeeding in building up a large and flourishing congregation.

Christ Lutheran church, South Scranton, was organized in 1887. Rev. F. Holter faithfully serves this congregation.

tion.

In 1894 the general synod began missionary operations in this city, and this mission has just secured the lot, corner Madison avenue and Mulberry street,

for a church building. Rev. F. U. Gift

for a church building. Rev. F. U. Gift is pastor.

The Lutheran church is a polyglot church. In this country at one the gospel is preached in fourteen languages. The heterogeneous population of this valley makes it a fruitful field for Lutheran missions. The demands upon the home mission funds, however, makes it difficult to give the required attention to foreign Lutherans in these parts.

A congregation of Polish Lutherans has recently been organized by Rev. Mr. Holter, in Providence, and Rev. Mr. Miller has been interesting himself in the Slavonian Lutherans of the valley. Services in the Slavonian language have been conducted a number of times in Trinity church, and the foundation walls of a Slavonian Lutheran church are already built at Peckville. MRS. E. L. MILLER.

REFORMED EPISCOPAL

It was organized in this city March

3, 1881, by Bishop William R. Nichol-son, of Philadelphia. The organization was effected in the Second Presbyterian church, kindly loaned for the casion. Some months previous the exodus of forty-five or more members from St. Luke's Protestant Episcopal church formed a nucleus, which gathering strength and numbers, took definite shape, when on Sunday, Feb. 12, 1881, a service was held in the Y. M. C. A. hall, on Lackawanna avenue, Rev. G. A. Redless, of the Third Re-formed Episcopal church of German-town, officiating. Soon after organiz-ing. Mr. Redless was called to take charge of the new parish, and preached his first sermon as paster May 8, 1881. A property was purchased on Wyom ing avenue, and a church erected in time to hold Christian service the same time to hold Christian service the same year, the congregation meanwhile wor-shipping in a hall. Four different pas-tors have served the parish since its establishment, each holding, and faith-fully, the doctrine that the second coming of Christ is the hope of the church, that this return is imminent and the Kingdom near, which is the distinctive feature of the teaching in distinctive feature of the teaching in this church and the spur to its mission-

ary enterprises.

A Bible reader in foreign lands is supported by each of the following socicties in the church, the King's Daughters, the Sunday school, Chris-tian Endeavor and Pastor's Bible class. The Woman's Missionary society, with its affiliated juvenile society, the Band of the King's Children, does much in supporting mission hospital work in Shanghal, China, and in India; also takes its part in the hospital and jail work in Scranton. REBECCA DRINKER.

CONGREGATIONAL CHURCHES.

It was not till the year 1855 that Congregationalism took its place in the city as one of the Christian denominations. In that year Providence church was or-ganized, and from its beginning has excited a wholesome and beneficial influence in that section of the city. Rev. R. S. Jones, D. D., has been its pastor since 1872. The services are largely in the Welsh language,, but attention is now being paid to the needs of the young people. It has a Sunday school, Young People's Society of Christian Endeavor, Ladies' society and a prosperous mission school. The membership of the church is 240.

In 1856, the Congregational church, Welsh, on South Main avenue, was or-ganized and has been and still is the center of a strong religious life. The membership is 340. Rev. D. Jones is the pastor. The above two churches were the only representatives of Con-gregationalism in Scranton until 1882, when persons to the number of 64 left the church on South Main avenue and organized the English Plymouth Congregational church, Jackson street. The most perfect harmony has always pre-vailed between the old church and its daughter, the Plymouth. The membership of the Plymouth church is now 395. Rev. T. Bell is the pastor. Besides the usual departments of Christian work, this church carries on a successful mission Sunday school at Sherman avenue, where much good is done, the average attendance at this school being 260. In 1886 the Tabernacle Congregational church, Welsh, was organized and located on Hyde Park avenue. The church has steadily grown, and now has a membership of 170. Rev. D. P.

Jones is the pastor.

In 1889 the Second English Congregational church, Market street, was organized. The Sunday school and Young People's Society of Christian Endeavor are doing good service. Rev. Newman Mathews is the pastor, and the membership is now 155.

EDITH M. BELL CALVARY REFORMED CHURCH.

Calvary Reformed church, although one of the youngest of the churches in the city, has had a remarkably success ful career. The church was organized by a committee from the Wyoming Classis in the early fall of 1891, in the parlors of the Young Men's Christian association. The consistory then elected consisted of S. K. McKeehan, C. E. Weldaw and H. Fenstermacher; Emory Young, George A. Brown and H. Bennethum, deacons. Rev. A. S. Bromer was called by the young congregation, which then numbered about 25, to become their pastor. He continued to serve the mission until September, 1892, when he resigned to accept a call to

phia.

The present pastorate began Dec. 11, 1892. In the summer of 1894 a plot of ground was purchased at the corner of Monroe avenue and Gibson street, upon which the members immediately built a temporary chapel. Each member contributed his quota of time or money to build this chapel, so that all it cost was \$185, and the time consumed in building it was four days. From its building it was four days. From its exterior appearance it was generally known as "The Shanty on the Hill." The building of this chapel marked the turning point in the history of the mis-

Good Wearers.

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WYOMING - AVENUE

SPECIAL NOTICE.

We would respectfully announce to the dwellers in Scranton and vicinity through the columns of OUR WOMANS' PAPER that at no time during our business at that at no time during our business are perience of nearly thirty years has our Drug Stock been as complete as as precent in all its branches.

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sion. The feeling of uncertainty was passing away and the congregation grew in numbers until it became necessary to build a larger and more sub-stantial structure. Ground for the new chapel was broken on Tuesday evening, Nov. 6, when Rev. Charles E. Robinson, D. D., offered the prayer of consecra-tion. And now the old "Shanty" has given place to the handsome stone chapel. The present membership of the church is 94.

To the women of the clurch must be accorded full honor for great assistance they have rendered in everything that they have rendered in everything that made for the success of the church. They have not only made up the larger part of the services of the sanctuary, but they have been instant in season and out of season in planning and working for the growth of the church. During the first year of the mission they organized themselves into a Woman's Auxiliary, with the object of working for the new church. They have had charge of the furnishing of the new chapel and have done their work well and beautifully. The present officers are: President, Mrs. Emory Young; vice-president, Mrs. B. B. Antrim; recording secretary, Miss Allie Frants; treasurer, Mrs. L. H. Casterlin.

ALL SOULS UNIVERSALIST CHURCH.

All Souls Universalist church was organized in the winter of 1888 in Jermya hall, on Lackawanna avenue, where it worshipped until the dedication of the present cosy chapel on Pine street, in March, 1891.

The congregation is not large but growing. There is an active Sunday school, an earnest Young Peoples' Christian Union, a Ladies' Aid society. which has done much for the financial success of the church. The ladies are, in fact, a source of strength in every church when ways and means are to be considered. There is also a society of young people called the Chapin Liter-ary society, named after the Rev. Dr. E. H. Chapin, the eloquent Universalist divine and lecturer, who died in 1880. There is a church building fund started in hopes of a church edifice in the near future. While the growth of our church has not been as rapid as hoped for, and its influence small be noped for, and its influence small be-side the larger of our sister churches in the city, yet we feel that some good has been done for the advancement of the Kingdom of our Blessed Redeemer here among men. For some time the congregation was without a pastor, having only occasional preaching. On March 1, 1896, the Rev. F. W. Whippen, of Massachusetts, was called to the pastorate, and it is hoped that

his wise and capable leadership, a good work may be done. All Souls church is in warm sympathy with all earnest Christian en-deavor to reclaim the erring and the fallen. It recognizes that there is a mighty work to be done in this city, not only to rear our own children in the Christian life, but to throw around them and others all safeguards possible, than life, but to throw around them and others all safeguards possible, that they may resist evil and the temptations that beset them on every side. So may our small church thrive and grow with all its sister churches, all working in harmony with one another, each striving to do the will of the shell the street with the time shell. our Divine Master, until the time shall come "when every knee shall bow and every tongue shall confess him Lord to the glory of God the Father."
MRS. F. E. LOOMIS.

THE PROVIDENCE CHRISTIAN CHURCH.

Providence Christian church is lo-cated on North Main avenue, above Providence Square, and was organized something like a quarter of a century ago. There is no record of the number of the membership then.
It now numbers about one hundred

and eighty or ninety resident mem-bers. It has a settled pastor, Rev. D. M. Kinter, who has just entered upon M. Kinter, who has just entered upon the sixth year of his pastorate. There is connected with the church a Sunday school of 130 scholars, a Ladies' Aid society of considerable force, an Auxiliary to the C. W. B. M. of some 30 members, and a Y. P. S. C. E.

This church is active in all lines of Christian work, is Congregational in its government and has no human creed or discipline, acknowledging ne authority but that of Jesus Christ, the authority but that of Jesus Christ, the great head of the church.

Other church and church society articles will be found on page 24.

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